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How to Use
"FORWARD
THROUGH THE
AGES"



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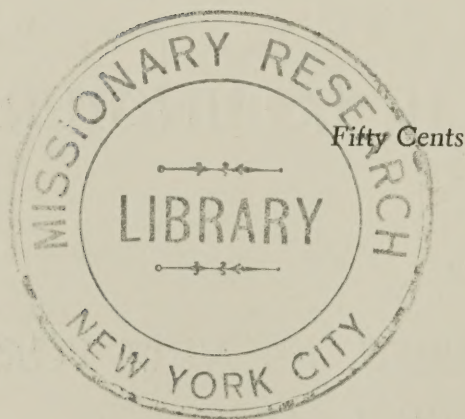
JOHN LESLIE LOBINGIER

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JOHN LESLIE LOBINGIER, the writer of this guide, has for many years been active in the field of missionary education. Books and courses that he has written have been used widely in many denominations. Among these are *Youth and the World Outlook*, *Our Church*, *How Big Is Your World?*, *Missionary Education of Adults*, *How to Use "Great Is the Company."* With headquarters in Boston, Dr. Lobingier is now secretary of Religious Education of the Massachusetts Congregational Conference and Missionary Society, a position that keeps him in constant touch with youth and adult groups throughout that state.

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Talking It Over with the Leader

THE BOOK YOU PLAN TO STUDY

Basil Mathews, the author of *Forward through the Ages*, is one of the missionary statesmen of this generation. If you as leader recognize this fact, it will add to your interest in his book, increase the impressiveness of its message, and help you to interpret it to members of your group. Dr. Mathews is English, a native of Oxford and a graduate of Oxford University. For years he lived in London and served the British missionary societies as editor and writer. He has participated actively in many world missionary conferences, including Edinburgh 1910, Jerusalem 1928, and Madras 1938. He has interpreted missionary trends through the years in his books and magazine articles and from the platform. He knows the United States and Canada well, having spent most of the time from 1932 to 1949 teaching in graduate schools of both countries. Most of all, he is known for the many books he has given us: *Life of Jesus*, *Livingstone the Pathfinder*, *The Clash of Colour*, and many others on the Christian mission in all parts of the world.

Out of his long experience he has now written *Forward through the Ages*, a book that packs into one brief volume the story of almost two thousand years. There is so much of that story that one little book must omit, that had he written a hundred volumes instead of one the story would not have been fully told.

In all too brief a time you, as leader, must try to help the young people of your group (or perhaps they may be older people) to get glimpses of this picture of two thousand years that will give them some appreciation of its significance. Because so many groups think that they can spend only six sessions on such a study, this pamphlet is prepared as a six-session guide. But twelve sessions would be much better, and even a year's time would not be too much for such a study. (For suggestions of other possibilities, see page 4 of this introductory statement.)

What is this book *Forward through the Ages*? One reader will say, "It is church history—the history of the church from New Testament times." And it is. Another will say, "It is an outline of the spread of Christianity."

A third will add, "It is a picture of the growing ecumenical church about which we hear so much today." And a fourth may say, "It is the story of Christian missions."

All four answers are correct. You cannot separate Christian missions from the story of the Christian church. No one would be talking of the ecumenical church today if it were not for the missionary movement and the spread of Christianity through the years. As you study *Forward through the Ages* you will find it impossible to unravel church history, the spread of Christianity, missions, and the ecumenical church.

WHY DO WE NEED TO STUDY SUCH A BOOK AS "FORWARD THROUGH THE AGES"?

We need a bird's-eye view of the story of missions so that we may see the sweep of two thousand years in perspective. Thus this is a background course that will help to give added meaning to other courses on countries, on home missionary problems, or on any other more specific missionary themes.

This study does not take the place of any of the so-called "courses of the year"—Latin America, or the Near East, or the American Indian, or Churches for Our Country's Needs, or the like. They are more specific.

If a youth group has had no previous mission study, it may be better to begin with a course on one of these narrower and more specific fields. Even then *Forward through the Ages* will prove to be a good reference book. But those who have had mission study units along specific lines will be better prepared for a study of *Forward through the Ages*. It will give them the larger picture, a panoramic view.

THE LEADER'S GENERAL PREPARATION

Long before the first session of the class the leader will need to begin his preparation. This is especially true with this kind of course which, geographically, covers the whole world and, in point of time, covers the entire Christian era. Here are four definite suggestions:

1. Read the entire text of *Forward through the Ages* in order to get general impressions and the full picture. No one should attempt to lead a study group without having read the entire text before the first class session. This is just as important as it would be for a high school English teacher to have read *The Merchant of Venice* before the first class meeting to study the play, or for an instructor in mathematics to have been through the entire algebra book before the course begins.

2. Take notes on each chapter as you read, stressing the matters you regard of real importance for your group and making jottings about outstanding characters.

3. Do additional reading, as you are able from the books listed in the bibliography, from your church magazines, or elsewhere.

4. Keep your own notebook on this course alone. The kind of notebook will depend upon your temperament and habits as a leader. It may be an

ordinary, small ten-cent book. Better still is a loose-leaf book so that extra pages may be inserted as desired. Or you may use a larger, scrapbook type of notebook, with ample room for maps, clippings, and pictures. This notebook may contain such sections as the following:

a. A section for notes on each of the chapters of the text, with space left for additional items, under each theme, picked up from other reading.

b. Maps. On an outline map of the world you may trace the progress of Christianity, insofar as this can be done geographically. The maps in the text will prove helpful and will suggest additional maps for your notebook. Note the suggestion in Session I for a class map of the world.

c. A section on the major countries that come into the story, with a page for each, for example, "India," "Japan," "United States," "Latin America," and so forth, on which there may be notes about the country itself, its religions, Christianity's contacts with it, and so on.

d. A section on the great religions of the world in which you may note, under each one, the briefest kind of story of the beginning of the religion, its founder, in what countries it is strongest, its points of strength, and its points of weakness. Any encyclopedia will provide such information or, better still, consult a book on comparative religions, such as those mentioned in the bibliography. If a member of the class inquires what Christianity has to offer that is superior to Islam, or what religions are found in Japan, or why the religious life of the most primitive people of Africa is not good enough for them, what would you say? This section of the notebook ought to clear your own thinking and become also your own simplest source book.

e. Another section on outstanding personalities in the long Christian story. Many of those named in Dr. Mathews' book will have to be omitted, leaving only those whose names shine out like beacon lights. Select those you want most to remember, with a notation as to the time and place each lived, his major achievements, and reasons for remembering him.

f. Perhaps there may be a section also on problems that the church has faced or that the church faces today in connection with the outreach of Christianity, with any light that might be thrown upon them—the place of home missions as related to the world enterprise, the problem of Christian unity, the task of translating the Scriptures into every tongue, the relation between the long-established churches and those in so-called "mission fields," and so on.

In the developing of a notebook there are many sources from which one may draw for pictures and articles—the daily newspaper, magazines, certainly the denominational periodicals and missionary magazines, and the illustrated leaflets and folders that so often come in the mail or that may be found on the church literature table.

THE LEADER'S SPECIFIC PREPARATION

Decide on the number of sessions the class will be able to meet. Six sessions are all too few; this guide is prepared on the basis of six sessions

because, as a practical matter, it often seems impossible to extend a course of this kind beyond this point. If there can be twice as many meetings, devote two periods to what is outlined for one. In so doing, make each subject (e.g. "The New Testament Church and Just After," "The Nineteenth Century," and so on, a two-session unit, instead of trying to break down the entire course into twelve subjects. This will make it possible to proceed more leisurely to cover the ground included under each session in this guide.

Forward through the Ages, with its detailed index, lends itself to other varied plans for study. Here are some possibilities:

1. Make an intensive study of the period that interests your group most.

2. Spend three months on character studies, choosing two outstanding personalities from each of the six sessions as outlined, thus building your own Christian "Hall of Fame." Dramatize the lives of some. Write the biographical sketches of all.

3. Spend several weeks on the religions of the world.

4. Spend several weeks on a study of Christianity in the world today, taking up different countries and not forgetting missionary work in North America.

For such studies a wealth of material is available in the publications of the Friendship Press. Write to your denominational mission board for a complete list of these books.

Whatever your plan, outline a possible procedure for each session—in writing. Such an outline should indicate clearly *how to begin*, *how to conclude*, and, in between, *factual presentation*, *group activities*, and *problems for discussion*. Even though the leader may deviate from this outline (as any good leader is likely to do), he will find the experience of making it valuable; he will be clear on what seems important to discuss, what activities are suitable, how he may appropriately conclude unless circumstances make a different conclusion seem preferable. Even though the leader does not keep the outline before him during the session, the process of making it will have value.

In this "How to Use" pamphlet, a procedure is suggested for each session, but this is merely suggestive, to be modified until it is the leader's own.

ADDITIONAL TOOLS

Many materials that may prove helpful are listed on pages 41-45. The illustrations in the text and the maps are as valuable for the leader as the written text itself.

The symbols used in the drawings in *Forward through the Ages* suggest a fascinating study of Christian symbolism. Interpretation of these and other symbols may be found in any good book on symbolism. One such book is *The Sign Language of Our Faith*, by Helen Stuart Griffith, Morehouse-Gorham Company, New York City, \$1.75. Every cross, every other

symbol, in the text has a significant meaning that it will be interesting to discover.

WORSHIP

It is not likely that there will be extended services of worship in connection with these studies. For brief worship, however, a hymn and a Scripture passage are listed for each session.

If there is a "theme song" for the course, it will be Frederick L. Hosmer's fine hymn, "Forward through the Ages." It fits perfectly into the story of missions through the centuries:

"Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine."

Our book tells in detail what is meant by the first words of the second stanza, "Wider grows the kingdom." And throughout the story of missions we find the truth of the words:

"Prophets have proclaimed it,
Martyrs testified,
Poets sung its glory,
Heroes for it died."¹

Other suggestions, session by session, are:

- Session 1 Hymn: "O Master Workman of the Race"
Scripture: *Matthew* 28: 16-20
- Session 2 Hymn: "Light of the World, We Hail Thee"
Scripture: *Romans* 12: 1-12
- Session 3 Hymn: "A Mighty Fortress Is Our God"
Scripture: *Romans* 1: 14-17
- Session 4 Hymn: "The Morning Light Is Breaking"
Scripture: *Isaiah* 61: 1-3; 35: 5-10
- Session 5 Hymn: "In Christ There Is No East or West"
Scripture: *John* 17: 20-23; *Ephesians* 4: 1-6
- Session 6 Hymn: "God of Grace and God of Glory"
Scripture: *Revelation* 21: 1-7; 22: 1-5

WHAT MAY WE HOPE TO ACHIEVE THROUGH SUCH A COURSE AS THIS?

This course ought to be helpful to the leader in all sorts of ways; but still no one would go to the trouble of serving as leader except for what it might do for those enrolled in the class. The test of success is not in terms of attendance or mere interest, but rather in whether at the conclusion of the course the answers to some of these questions are clearly in the affirmative:

¹ Words from the *Hymn and Tune Book*, published by The Beacon Press, Inc. Used by permission.

1. Do the members of the group have a better understanding of the growth of the church and the spread of the Christian faith through these two thousand years?

2. Do they know more about some of the great personalities who have contributed to the spread of the Christian message, and do they have a deeper appreciation of their service to the world?

3. Is there a clearer recognition of the real mission of the church—as ever going forward into new areas of life and touching other lives with its message? If young people and adults are interested in the ecumenical movement today, do they realize that without the missionary spirit in the church through the years there could be no such ecumenical movement?

4. Is there a clearer understanding of the many religions of the world, a realization of their points of strength and points of weakness, and an appreciation of what is unique in Christianity?

5. Has the course brought out the difficulties as well as the opportunities that the church has had to face through the centuries, as well as its problems and opportunities today?

6. Has this study resulted in deeper convictions as to the importance of Christianity in the world today, greater loyalty to the church, and increased devotion to the Christian world mission?

7. As a result of this study are the young people thinking more seriously of the whole question of Christian life service? And do the principles of Christian stewardship play a larger part in their lives, in their use of time and money and talents?

SESSION 1:

The New Testament Church and Just After

The first five centuries of the Christian era. See Book I of *Forward through the Ages*. If possible, have the members of the class read these chapters in advance of this meeting.

THE STORY IN BRIEF*

The first five hundred years begin with the greatest Personality of all—in whose name so many “faithful spirits” went “forward through the ages.” The four Gospels tell the beginning of the story. On the day of Pentecost (as the *Book of Acts* continues the narrative) Peter preached to multitudes from everywhere gathered in the city of Jerusalem, and 3,000 became Christians. The church grew. Later came Paul’s great missionary journeys, with the extension of the church through Asia Minor and Greece and on to Rome. Other apostles and Christian leaders went to other countries—Spain, Egypt, India, Persia, and elsewhere.

In the Roman Empire Christians were persecuted because they would not engage in emperor worship. This continued from the rule of Nero in the first century through Diocletian’s reign in the third and early fourth. But in 313 the Emperor Constantine issued an edict giving liberty of worship, and he himself embraced Christianity. The method of persecution had failed. In fact it seemed to help the church to grow. This growth was due also to the zeal and consecration of its members.

Up to this time the great names among Christian leaders, aside from those we find in the New Testament, include *Origen*, theologian and philosopher, and his teacher, *Clement of Alexandria*. A great name of the

* This section, in this and later sessions, is intended as a quick summary for the leader—not as material to be read or told to the class in this form.

fourth century is *Ulflas*, who was a missionary to the Goths and who translated the Bible into their language. The greatest names of the late fourth and the fifth centuries were *Jerome*, translator of the Bible into Latin; *Augustine*, bishop of Hippo, North Africa, and author of *The City of God* and the *Confessions*; and *Patrick*, a famous missionary to Ireland.¹

Thus by the year 500 Christianity had traveled far.

I. STARTING THE SESSION

1. Our book is called *Forward through the Ages*. Why? Read the words of the hymn. Make clear the scope of the course.

2. Where does the story begin? It begins with Jesus, except for whom there would be no Christian movement, no Christian church. He trained twelve men and sent them out as witnesses. He sent out "the seventy" (Luke 10: 1-20). He gave the Great Commission (Matthew 28: 18-20). The way of life he lived and taught were so suffused with the missionary idea that when his followers caught something of his spirit they could not help being missionaries themselves. The *Book of Acts* bears testimony to this fact and tells the dramatic stories of the work of Peter and of Paul.

3. Discuss the question asked near the bottom of page 1 of this guide. Is this book church history? or the account of the spread of Christianity? or the story of missions? or the record of the development of the ecumenical church?

II. THE HIGHLIGHTS OF THESE EARLY CENTURIES

1. *The work of the apostles, including the missionary career of Paul.* This is biblical material. Since the members of the group have no doubt been in church school classes for years, it may be assumed that this is familiar ground. Talk it over as you would a review lesson. If your church owns wall maps, have these two hanging on the wall: *Palestine in New Testament Times* and *The Journeys of Paul*. Ask members to recall briefly important parts of the story of the *Book of Acts* (using the maps). For example:

- a. Events of the Day of Pentecost
- b. Early work of Peter and John
- c. Seven deacons and the stoning of Stephen
- d. Conversion of Saul
- e. Paul's four great missionary journeys

2. *The spread of the church and persecution.*

Questions for discussion:

- a. *Why was it that two and a half centuries of persecution, from Nero through Diocletian, failed to wipe out Christianity?* See that in the discussion the class considers whether this is a proof of the reality

¹ The index to *Forward through the Ages* may be used to locate quickly in the text names mentioned in this guide. All page references on this and succeeding pages, unless otherwise noted, are to *Forward through the Ages*.

of the Christian faith, whether it was due to special Divine Providence, or whether it reflects an indomitable devotion to the Christian cause.

b. *Why is it said that "the blood of the martyrs is the seed of the church"?*

3. *Constantine, the first "Christian" emperor and the legalization of Christianity.* Since this is the first session the leader may phone one dependable member of the group in advance, asking him to look up Constantine in the encyclopedia and to be ready to tell about his "vision of the Cross," his edict of 313, and what this meant to the Christians of that time. If this is not feasible, ask this member to read Chapter 3 of Book I of the text and make a report from that.

4. *The Bible completed.* How much of the Bible did Stephen and Peter have when they preached? Show how handicapped the early church was to have none of the New Testament. Indicate how the books gradually came into being—first some letters of Paul, written to specific churches with a definite purpose; then the Gospel of Mark; then Matthew and Luke; then the other books. These were copied and treasured and were considered appropriate to read in the churches. Some other books, also treasured by many, failed to find a place in the New Testament, such as the Letter of Clement of Rome, the Letter of Barnabas, the Epistle of the Apostles, Polycarp's Letter to the Philippians, Shepherd of Hermas, the Gospel of the Hebrews, the Gospel according to Peter, and many others. Some books that are found there were debated, church leaders not being sure as to their permanent value—Hebrews and Revelation, for examples. But by the end of this period our New Testament was fixed. It was a matter of tremendous importance that the church should have its Bible—complete.

And it was of equal importance that the Bible should be made available to people in their own language. This is the significance of the translation of the Scriptures by Ulfilas into the language of the Goths in the fourth century, and especially of Jerome's monumental work of translation—the Vulgate—by the beginning of the fifth century. (See Chapter 4 of Book I of the text.) The Vulgate is a Latin translation of the Old and New Testaments which, through the years, has been recognized by the Roman Catholic Church as the authentic version. English-speaking Roman Catholics use the Douay Bible or Version, a translation from the Latin Vulgate.

III. GROUP ACTIVITIES (Two possibilities are suggested.)

1. *A map.* Make a world map on the subject "The Spread of Christianity"—not for this session alone, but for the entire course. If this is done with care, the map may be kept in your library of visual materials, to be available at any time for any church group and displayed occasionally for people to examine.

Although started at this session, this map will be in the making through-

out the course. One committee may have this as its special responsibility, working on it often outside the class session.

Make this a large map, perhaps on a piece of bristol board about 22 by 28 inches, with a solid cardboard or wooden backing. Begin with an outline world map and at each session indicate developments in the spread of Christianity. In this first session the line will start from Jerusalem, continue through Palestine, follow Paul's journeys, and indicate expansion into the Roman Empire and even to more distant places. Lines of different colors may be used: a red line may suggest the expansion of the first five centuries, with other colors used later for other purposes.

The maps in the text will help greatly, especially "The Christian World, A.D. 500" (page 24) and "First Missionary Journeys" (page 8), and for later sessions such maps as "The Age of Exploration" (page 96), "World Day of Prayer" (pages 228-229), and "The Flags of Dawn Appear" (page 150).

2. *Names to remember.* Use a check-list, writing names on the blackboard or having them mimeographed. From this list ask each member to check the eight persons whose work was most valuable and significant to the church of the first five centuries (the name of Jesus has been omitted, of course). The following is merely a suggested list; you will prefer to make out your own, using the index as a guide:

—Jerome	—Herod Agrippa I	—James
—Diocletian	—Ulfilas	—Constantine
—Peter	—Augustine	—John
—Barnabas	—Sapphira	—Patrick
—Alaric	—King Clovis	—Stephen
—Thomas	—Paul	—Nero
—Clement of Alexandria	—Origen	—Mark
—Hadrian	—Martin	—Matthias

Discuss the work of the individuals you select.

If members of the class are keeping notebooks, they will surely want to include at least a few of these names, with something about each one, under some such heading as "Outstanding Christian Leaders of the First Five Centuries." Individual choices, of course, will vary.

IV. PROBLEMS THE EARLY CHURCH FACED

What were the major problems? Build a list through group discussion. It may include such as these:

1. The problem of contact with paganism, secularism, and other faiths.
2. The problem of organization. How much organization was needed by a new fellowship, held together by a common faith and hope? Can organization kill an inner spirit?
3. Persecution. A testing experience. Its values as well as its tragedies.
4. Real religion versus nominal Christianity.
5. The problem of not having the Bible or, perhaps, of not having it in one's own language.

Discuss such problems as these, and consider to what extent they are still with the church today.

V. CONCLUDING THE SESSION

1. The church lived because it moved out! It had vitality. What would have happened if the early church had attempted to remain in Jerusalem?

2. Why did it move out? Consider the nature of Christianity, the mind of Jesus, the Great Commission, the implications of Christian theology for missions, and so forth.

3. The same principle holds true today: *the church that "moves out" will live.*

LOOKING AHEAD TO SESSION 2

1. Read Book II of the text to get the background for the church of the next thousand years.

2. Consider the value of a notebook developed by each class member.

3. Be ready to make your nomination for the most interesting and most influential personality of the next thousand years (about 500 to 1492).

SESSION 2:

The Thousand Years

From about the year 500 until the discovery of America in 1492. See Book II of *Forward through the Ages*.

THE STORY IN BRIEF

The thousand years from the end of the fifth century to the discovery of America is a long period to think about in one session. Christianity gained and it lost. This is not a great period in the history of the church.

The so-called "retreat of the saints" continued. Holy men withdrew from worldly affairs—hermits to warmer climates, monks to colder.

Geographically and in numbers the church spread—to England and Spain, among the German peoples, the Danes and the Russians and the Vikings, to North Africa, and even to China. The method of conversion was not always above reproach, as, for example, that of the tenth century Viking Christian whose motto was "Baptism or Battle."

Christianity came into conflict, not only with Judaism and paganism but also with other faiths, chiefly Islam. The Crusades were a part of this conflict with the Moslems, a dark chapter in Christian history.

The church became highly organized, with resulting divisions. The Eastern church and the Western church became separate, with bitterness between the pope in the West and the patriarch in the East. The growing temporal power of the church meant conflict between popes and kings.

On the brighter side we find some great names that we revere: *Benedict*, who taught his monks the life of prayer and discipline; *Boniface*, a nickname meaning "doer of good," who evangelized northern Europe; *Anskar*, the ninth century missionary to the Danes; *Francis of Assisi*, beloved for his life of service and devotion as well as for the Franciscan Order; *Lull*, thirteenth century missionary to the Moslems; *Wycliffe*, the "morning star of the Reformation"; *Hus*, reformer and martyr of Bohemia; *Savonarola* of fifteenth century Florence.

I. STARTING THE SESSION

How may we do the will of God? This is a question that devout, religious people have asked through all the ages. It is a question that Christians asked during the thousand years of our study today. But the answers they heard in their hearts varied greatly.

1. *Some felt that they were doing God's will best if they went apart from the world.* This began about the fourth century and continued through this period also. Sensitive souls were troubled by the evil of the world and felt that the best they could do was to withdraw from it and give themselves to contemplation. Thus we find hermits and ascetics in many a desert place. Some we also find in monasteries, apart from the wickedness of the world. They thought they were doing God's will by turning their backs on society.

2. *Some believed that the way to meet evil was to oppose it by force and that all who were outside the pale of the Christian faith belonged among the evil.* Thus, as earlier Christians had been persecuted because of their faith, so, turning the tables, the Christian Crusaders of the eleventh, twelfth, and thirteenth centuries unsheathed the sword against the Moslems who had taken over their Holy Land. "God wills it," they cried. They thought they were doing God's will by conquering the non-Christian or destroying him with the sword.

3. *Others believed that they would do God's will best if they put their religion into practice in their own personal religious living.* This was the message of Savonarola in the fifteenth century as he attacked the vice and hypocrisy and low moral standards of his fellow citizens of Florence. This was the message of Francis of Assisi two centuries earlier as he chose "holy poverty" for himself, taking for his rule "chastity, obedience, and poverty."

4. *Still others felt that to do the will of God they must be his messengers to carry the gospel to those who had not heard it.* Thus Boniface in the eighth century preaching to the pagan German tribes, or Anskar going as a missionary to the Scandinavians in the ninth century, or Raymond Lull struggling for Christian converts in North Africa in the thirteenth century—all were trying to do the will of God.

Discuss these varying points of view. Which viewpoints are unsound? Which seem true to the spirit of Jesus?

Some leaders may want to consider at this point whether there is any likeness between what is suggested in points 1 and 3 on the one hand and certain recent emphases or practices, e.g. (1) the plea of Elton Trueblood in *Alternative to Futility* (turn to page 37 of this guide) for a "Fellowship of the Concerned"—practicing Commitment, Witness, Fellowship, Vocation, Discipline; (2) the Iona experiment in Scotland; (3) the story of the reborn monastery of Boquen in French Brittany, as told by Anne Morrow Lindbergh in *Life* (July 10, 1950). Here, under the leadership of Dom Alexis, a group are practicing the simple life and again following the Benedictine Rule.

II. STORIES OF PERSONALITIES AND HOW THEY FIT INTO THESE FOUR GROUPS

1. Report on assignment. Each class member was asked to nominate one person from this period of a thousand years as the most interesting and most Christian personality of the millennium.

2. List the names as they are given. Have each one tell why he is suggesting that particular name. The leader must be ready to supplement the list with such names as these if they have not been given:

Benedict of the sixth century, responsible for the Benedictine monasteries and the Benedictine Rule, so that the monks gave themselves to reading and prayer, engaged in manual work, and led others to Christ.

Gregory, a century later, one of these Benedictine monks who built a monastery and was known for such good works as buying British slave boys and freeing them.

Columba, the ex-soldier who set out to win as many to Christianity as he had killed in battle and who established a missionary training center at Iona.

Boniface, whose real name was Winfrith and who, more than any other person, was responsible for planting the Christian faith in the heart of Europe.

Anskar, a monk in a French monastery of the ninth century, who tried to bring Scandinavia into the Christian fold.

Francis of Assisi, the son of a wealthy family who, in his early twenties, forsook all for his newly found religious ideals, founded the Franciscan order, and is remembered as a lover of nature and of people, a mystic, and a saint.

Raymond Lull who three times in his life went on missionary tours to Tunis, only to be banished the first two times and stoned to death in his third attempt.

John Wycliffe, religious reformer of the fourteenth century who helped to pave the way for Luther and the Reformation and one of whose great contributions was the translation of the Bible.

John Huss (or *Hus*), admirer of Wycliffe and outstanding reformer of Bohemia who in 1415 was burned at the stake for heresy.

Girolamo Savonarola, who late in the fifteenth century also died a martyr's death, being hanged and burned for heresy. He read the Old Testament prophets assiduously and became himself a prophet of moral righteousness in Florence.

What other names would you add? Peter the Hermit? Richard the Lion-Hearted? other leaders of the Crusades?

3. Into which of the four groups mentioned in the section, "Starting the Session," does each of the names on your list fall?

III. WHAT WE MEAN BY DOING THE WILL OF GOD—TODAY

We have been thinking of four different ways of doing the will of God, as seen by Christians during this ancient period of a thousand years.

But this is a question for every generation of Christians!

Ask each member of the group to write his or her own answer to the

question: "How can I do the will of God—today?" Give five minutes for thought and writing.

Discuss the answers.

IV. QUESTIONS FOR CONSIDERATION

1. *How well was the church united during these centuries before the Reformation?* To what extent was the Christian church of the Middle Ages able to maintain real unity? The church was not an example of complete unity before the Protestant Reformation:

a. Note the growing separation through the early centuries between the Eastern and the Western churches. They were rivals, the chief "bishop" of each being jealous of the other's power. Even on the question of which books should be considered to be Scripture, they were not completely agreed. The Western church used the Latin language, was more powerful, was a reflection of Rome, while the Eastern church used Greek, was more mystical, and reflected a different civilization and background. The two were rivals also in the missionary fields they sought to cultivate.

b. The Nestorian Church (see Chapter 12) is an example of other breaks in the unity of Christendom.

c. The St. Thomas Christians of India are another example of this division (see Chapter 17). The Apostle Thomas is supposed to have gone there, starting a Christian line that continues to this day. As a member of this group once said to the writer: "If we cannot prove that St. Thomas founded our church in India, neither can anyone else prove that he didn't."

d. Think of other signs of disunity in the church during these thousand years.

The thesis that all was perfect unity prior to the Reformation cannot be defended.

2. *What contacts did Christianity have with other religions through these thousand years?*

a. In New Testament times the only religion that seriously challenged Christianity to Judaism.

Through the next two and a half centuries Christianity was challenged not only by Judaism but also by the religion of emperor worship.

Throughout the next thousand years it made contacts with other religions—not as many as in later centuries, but more than ever before.

b. Among the many religions with which Christianity came into contact during this period were following:

Confucianism
Judaism
Hinduism
Zoroastrianism

Formal and nominal Christianity
Buddhism
Secularism
Islam

If your group is interested in considering where these contacts were made, they will find themselves traveling in imagination at least to these places: Persia, Spain, North Africa, India, China, Europe, Palestine, Asia Minor.

c. The class ought to pause long enough to get at least a vague idea of each of the religions listed above. If the class is meeting, not for six sessions, but for three or six or nine months, this would be a good point for expansion of the ground to be covered. A block of time devoted to the religions of the world with which Christianity has come into contact would be an interesting and valuable experience.

V. GROUP ACTIVITIES

1. If a beginning was made at the previous session on a world map, "The Spread of Christianity," the work may be continued today, or a report given by the committee if it has used out-of-class time to carry the map a step farther.

2. A *time-line*. This is the kind of course that lends itself to the preparation of a time-line—a task that may be in charge of one person or a committee other than the World Map Committee. For this you may use bristol board 22 by 28 inches in size so that it will conform in size and style to the world map. Our text includes a time-chart with parallel columns (see page facing 276) which will serve as a guide as you develop your own time-line that may include only the items that seem to the members of the group to be most significant as they study Christianity going "forward through the ages."

Go back to the previous session, start from the time of Paul's missionary journeys, and as your study proceeds continue the development of your time-line up to the present. The "items" you select to place upon your chart may be events you consider most significant, *personalities* of the period you vote most important, or key words to designate some special situation of Christians or major expansion during the period. The outline to be filled in may look at first like this:

A.D. 45-66	500	1492	1800	1910	1950
The First Five Hundred Years	The Church's Struggle for Survival		Into All the World	Age of the Pioneers	A World- Wide Fellow- ship

VI. CONCLUDING THE SESSION

Bring the session to a close by using a motion picture or filmstrips or slides that will give a survey of the growth of the Christian church from the time of Jesus until about the time of the discovery of America. There are various possibilities. See page 44 for list of visual materials.

LOOKING AHEAD TO SESSION 3

1. Read Book III of the text.
2. Be ready to discuss this question: Which was the more far-reaching and the bigger single event or movement of these 300 years—the discovery of America or the Protestant Reformation?
3. If you plan to dramatize the life of William Carey at the next session, ask members of the class to read up on his life. For source material, see *Helps for Teaching*, page 42.

SESSION 3:

After the Discovery of America

From the discovery of America in 1492
until about 1780, or approximately the
end of the eighteenth century. See Book
III of *Forward through the Ages*.

THE STORY IN BRIEF

The three centuries that begin with the first voyage of Columbus are important from many angles: (1) The world became the whole world, opened up by a succession of explorers. (2) The Protestant Reformation stands out as one of the most significant movements of all time, and every Protestant turns back to it with a kind of reverence. (3) The church was in a better position than ever before to push its boundaries, and if it did not measure up to its opportunities, it did make some progress and pave the way for greater missionary centuries still to come.

The year 1492 is one of the big dates of history. Columbus was followed by a long line of explorers—the Cabots, Magellan, Balboa, Raleigh, DeSoto, Hudson, and others. Most of these explorers and the settlers in the New World were nominally Christians, but their treatment of the inhabitants they found in the lands they discovered was unworthy of their faith. All too often riches meant more to them than religion.

The outstanding figure of the Protestant Reformation was Martin Luther, and his is the great name of the sixteenth century. The Reformation, while pointing men back to the church and the faith of the first century also pointed them ahead. Ultimately, although not at the beginning, the Reformation became a major force in sending the church “forward through the ages.”

These three hundred years saw considerable Christian growth numerically, geographically, spiritually. The Roman Catholic Church produced some great missionary leaders, especially Francis Xavier who, in the sixteenth century, became the first missionary of the Society of Jesus (the Jesuits). A director of missions in a vast area, he worked in India, Ceylon,

Burma, Siam, Indonesia, and Japan and was "knocking at the gates of China" at the time of his death in 1552—a man of only forty-six. His friend Ignatius Loyola was another great leader of this era.

At this time Protestantism was not so alert as Roman Catholicism in the matter of missionary zeal, but it did have its John Eliot and David Brainerd in America, its Wesley brothers in England, its Christian Friedrich Schwartz in India, and the zealous representatives of the eighteenth century Moravians in Germany. And by the end of this three-hundred-year period William Carey was in the midst of his career.

There were more and brighter signs of promise in these three hundred years than in the thousand years preceding.

I. STARTING THE SESSION

Question: Which was the more far-reaching and the bigger single event or movement of these three hundred years, the discovery of America or the Protestant Reformation?

In a thoughtful group there will be those ready to advocate both positions. In beginning the session you may spend some minutes in an unprepared debate on this subject. Use the blackboard to jot down points made on each side of the question. Perhaps such points as the following may be brought out:

The discovery of America was the more far-reaching because:

1. It opened up a whole new hemisphere, with new opportunities in vocations, in economic development, in experimentation with a new form of government, and so on.

2. The discovery of America meant the spread of Christianity into vast new geographical areas.

3. It also furnished a new base for the spread of Christianity.

4. America proved to be the land of opportunity. When you help to meet any of the needs of people (health, economic, educational, and so on) you are doing what religion is supposed to do to help people.

5. In a measure America has become a picture of the oneness of the world. At times we think of it as the world's greatest melting-pot. At times it seems as if there has been all too little "melting." But at least there are innumerable national and racial groups living here peaceably in close proximity, each contributing something to our total American life.

6. Without the discovery of America the world would be poorer in resources, in education, in humanitarian and social progress, in religion.

The Protestant Reformation was the more far-reaching because:

1. Religion is the most important value in the world. Therefore, whatever represents religious advance is more important than that which represents material advance.

2. It opened the Bible to Christians. It is difficult to measure the significance of this fact. Luther translated the Bible into German. Other translations were made. For Protestants the Bible ceased to be a "chained" book.

3. It made Christianity more reasonable and meaningful. Each person began to be much more his own interpreter of religious truth.

4. It was a blow to such evils in the church as the sale of indulgences.

5. It was the beginning of a democratic trend—away from the autocratic church and toward the idea of the importance of every believer and the right of private judgment.

6. In time it proved to be an incentive for the modern missionary movement.

II. DISCUSSION PROBLEMS ON THIS QUESTION

1. *Why were the early explorers so slow to grasp their Christian opportunity?* Note the cruelty to the Indians as a result of a consuming greed. See Chapter 16 of the text. Quote I Timothy 6: 10a: "For the love of money is a root of all kinds of evil." As a suggestion of what these early explorers might have been and done, recall the words of David Livingstone who was both an explorer and a Christian missionary: "I would not consent to go simply as a geographer, but as a missionary, and do geography by the way."

2. *Roman Catholic Christianity has been by no means at its best in Central and South America. Why?* Note the discussion in Chapter 16, indicating that the children of early mixed marriages—Spanish and Indian—were brought up in superstition and that this has persisted. Note also how Roman Catholicism has influenced all of life in Central and South America. *Looking South*, by Constance M. Hallock (see page 43) will supply interesting source material at this point.

3. *Why was it that for more than two centuries after the Reformation Protestants were not notably strong in missionary endeavor? Why were they not more active in spreading the Christian faith?* See the author's discussion of this subject in Chapter 21: They were busy organizing; they were engaged in all-too-much controversy among themselves; many held the idea of the nearness of the end of the world; they lacked the equivalent of Roman Catholic orders with a deep missionary zeal.

4. *How much truth is there in the claim that one regrettable feature of the Protestant Reformation was that it divided the church?* The church needs frequent "reformations"; it needs new life, a new spirit, new sense of purpose. In what respects does the church as you know it need "reformation"? Professor Elton Trueblood in *Alternative to Futility* makes the distinction between a reformation within the church and a reformation from the church. He suggests that we do not need a reformation that divides Christians but one that unites them. Do the movements at work within the church today, such as the National Council of the Churches of Christ in the United States of America formed in 1950, the United Christian Youth Movement, or the Youth Fellowship of your own church, tend to bind the church together, or are they reformation movements away from the church? Was it possible for the Protestant Reformation to be "within the church"?

III. THE MISSIONARY WORK OF THE ROMAN CATHOLIC CHURCH DURING THESE THREE CENTURIES

If notebooks are being kept, new names may be added to the section on biographical sketches. Two outstanding personalities are the following:

Ignatius Loyola was born the year before Columbus discovered America and his work was in the sixteenth century. He was a contemporary of Martin Luther. After reading the life of Christ, Loyola decided to leave military service and become a priest. He chose the hard life, and his first experiences as an ascetic were a kind of symbol of what later life held in store for him. He was the founder of the Jesuits, the Society of Jesus—"the Company of Jesus," as he first called the new order.

Francis Xavier (see Chapters 17, 18, and 20 of the text) was a younger contemporary and associate of Loyola—in fact, once his roommate. Born in Spain in 1506, he went as the first Jesuit missionary to the Portuguese colonies in India when he was thirty-five years of age. There he was shocked at the conditions he found, due to the policy of the Portuguese. He initiated teaching for children and later founded a college in Goa. He gained other converts in Burma, Siam, and Indonesia. He taught, baptized, and organized churches; in Travancore he was said to have baptized 10,000 natives. He also went to Japan where he baptized another 3,000. Death blocked his dream of missionary work in China.

IV. THE MISSIONARY WORK OF PROTESTANTS DURING THESE THREE HUNDRED YEARS

1. *Distinguish clearly between "colonization" and "missionary activity."* The Pilgrims who came in 1620 to Massachusetts and the settlers in various other colonies brought their religion with them. They were immigrants, bringing along their treasures, one of which was their Christian faith and their church. This was not missions in the strict sense, but it had great missionary significance. In what way?

2. *Consider the missionary work that followed their coming to the new land.* Compare the different ways in which the white man treated the Indian in different parts of America: (a) complete enmity and annihilation; (b) oppression, but also conversion to a formal type of Christianity; (c) friendship and an attempt to share the values of Christianity. Give illustrations of each of these three kinds of treatment. As examples of the third, note the work of such outstanding leaders as the following:

John Eliot, the seventeenth century "apostle to the Indians" (see Chapter 21) came from England to Massachusetts in 1631. Even today there are not one but many churches named for him. He organized Indians into Christian communities and established groups of "praying Indians." He learned their language and translated the Bible into it. (See Chapter 21 of the text; also encyclopedia articles and books on home missions.)

David Brainerd, who lived a century later, was another worker among the Indians in an even wider geographical area (see Chapter 21). His

work was carried on under the auspices of the Scottish Society for Promoting Christian Knowledge.

John Sargeant, a young tutor at Yale, was asked to go to Stockbridge, Massachusetts, to minister to a new church, all of whose members were Indians who wanted him "to instruct them in Christian truth and to teach their children to read." This church is active today—the oldest church in the Berkshires—but no longer an Indian church. When it began its membership was entirely Indian. The old church records still give the names of these original Indian members, such as Tohtohkukhoonaus, Catharine Shauwaunameen, and Dea. Peter Pauquaunappeet.

This John Sargeant (1710-1749) was the immediate predecessor in this pastorate of the famous Jonathan Edwards. And today if you visit the present building, now a century and a quarter old, you will find a tablet "in memory of John Sargeant, missionary to the Stockbridge Indians" which says in part:

"Like Eliot and Brainerd he delighted to preach the Gospel to the children of the forest, who revered him as a father, and followed mourning to his grave."

V. AN INFORMAL DRAMATIZATION

Some of the great personalities of these three centuries had dramatic careers. Choose one and work out a few major episodes in his life. Do not think of this as a finished play with parts to learn! Get the story clearly in mind, divide it into scenes, then play it informally. Thus if the dramatization is repeated, the words and the action will be different each time.

Here are some possibilities:

1. *Francis Xavier*. He was a great personality. Our text (Chapters 17, 18, 20) tells enough about him for a group to work out a few episodes; but this can be supplemented by encyclopedia articles or brief biographies.
2. *Martin Luther*. His whole life was dramatic. Include the nailing of the ninety-five theses to the church door, the high experience at the Diet of Worms, the translation of the Bible. Many sources are available.
3. *William Carey*. He comes at the end of this period of three centuries and has appropriately been called the father of modern missions. By the turn of the century he was in the midst of his work in India. His life and example gave great impetus to the growth of Protestant missions during the next century and a half. The text includes a little about Carey (see pages 108-109, 148-149). *Eagle Book No. 13, Young Man—Sit Down!* (see page 42 of this guide), is a brief source. And innumerable other books give accounts of his life.

As a suggestion for dramatizing the life of Carey, the following simple outline is given:

Act I: *Early Life in England*

Scene 1: *In the Shoemaker's Shop*. As a young man Carey teaches with the aid of a homemade leather globe. He points to different places:

"These are Christian!" "These are pagan!" This shop is sometimes spoken of as the birthplace of modern missions.

Scene 2: *At the Ministers' Meeting.* Carey proposes as a topic for discussion: "The duty of the church to attempt to send the gospel to the heathen." The answer of the presiding officer has become famous: "Young man, sit down; when it will please the Lord to convert the heathen He will do it without your aid or mine."

Scene 3: *Carey's Sermon.* The following year Carey was the preacher at the conference, and he used the words: "Expect great things from God; attempt great things for God." One result: the organization of a society for propagating the gospel among the heathen.

Act II: *The First Seven Years in India.* He faced great difficulties in his mission at Serampore. The climax of the act may be on the day when he sees his first convert to Christianity—after seven years!

Act III: *Success at Serampore.* The work of the mission grows. The Bible is translated. Note Carey's fortitude in the face of opposition, the loss of his printing press, and other difficulties. If this scene is worked out as one in which a small group look back and discuss the work of Carey after his death, it may well close with the last words of Carey to Duff, who was calling on him: "You have been talking much about what Dr. Carey said and about what Dr. Carey did. Let me entreat you to say nothing more about Dr. Carey, but speak only about Dr. Carey's Saviour."

VI. CONCLUDING THE SESSION

If a dramatization is used, it will be the logical conclusion of the session.

At some time during the session the leader will see that work is continued on the world map and on the time-line.

LOOKING AHEAD TO SESSION 4

1. Read Book IV of *Forward through the Ages*, through Chapter 31, to page 172, in preparation for taking a look at the nineteenth century in which the modern missionary movement of Protestantism really began and developed in a significant way.

2. If you are to use the group activity, Storytelling Round, make advance assignments for preparation. This series of four-minute talks on the work of nineteenth-century personalities (see page 48 of the guide) provides one way to get the sweep of the growth of Christianity. In the outline for Session IV fifteen personalities or topics are suggested, each with references to the text and also one or more additional sources. The length and number of the sessions and the size of the group will determine how many topics may be used. If the class has two hours and if the group is large, all fifteen themes may be used. If the time is shorter and the group small, it will be necessary to select stories from the list. The point to impress upon those who accept assignments is that no one is to tell all he can discover about any personality, but to present briefly and vividly, in four minutes, enough of a picture of that person and his work for all to get an impression of Christian advance during the century.

SESSION 4:

The Nineteenth Century

The beginning of the modern missionary movement. Read Book IV, through Chapter 31, of *Forward through the Ages*, covering the nineteenth century, together with a few years of the eighteenth century.

THE STORY IN BRIEF

The nineteenth century is outstanding as a century of missionary concern and growth. This may be due to the influence of "The Great Awakening" in New England during the middle of the eighteenth century and the religious revivals that followed, and also to similar religious awakenings in England. A deeper religious interest was bound to find expression ultimately in a greater desire to share one's religion.

The latter part of the eighteenth century produced William Carey in England, often called the father of modern missions. Through his influence the Baptist Missionary Society was organized in 1792, the first Protestant organization of its kind.

In the West denominations began to give some serious consideration to missionary action about this time, and the first missionary society was organized by the Congregationalists in Connecticut (1798) "to Christianize the heathen of North America." Who can tell whether this was home missions or foreign missions?

The famous Haystack Prayer Meeting at Williams College in 1806 gave impetus to the missionary movement, and as the century advanced American colleges increasingly became centers of missionary interest, through the influence of the Intercollegiate Y.M.C.A. and Y.W.C.A., the Student Volunteer Movement, and other agencies. The first foreign missionary society to be organized in America—although a part of its work for some years would now be called home missions—was the American Board of Commissioners for Foreign Missions—at first interdenominational, but now the agency of the Congregational Christian churches. This came into being

in 1810, not with wide support nor general enthusiasm, but because zeal burned in the hearts of a few. Denomination after denomination organized for missionary work, and in increasing numbers their representatives went out as missionaries to other parts of America and to the far places of the world.

The nineteenth century has an illustrious roll of names—missionary workers in America: Francis Asbury, Marcus Whitman, Jason Lee, Sheldon Jackson, and scores of others. Their work was carried on among the Indians, Negroes, and immigrants, in Alaska, and in new communities of the Middle West and West.

From North America and from England went pioneer missionaries whose names are widely known—to India, Africa, the South Sea Islands, Burma, Japan, China, and elsewhere.

Thus in the nineteenth century the modern missionary movement came slowly to its recognized place in the life of the various Protestant denominations.

I. STARTING THE SESSION

In Professor Roland Bainton's interesting book, *The Church of Our Fathers*, the front and back inside covers give a block of space to each of the twenty centuries. In each block there are from three to five topics that characterize that particular century. The nineteenth century block includes four important points, the fourth of which is "Missions to All the World."

This is a fact that cannot be omitted in characterizing the nineteenth century. In brief stories let us get some snapshot views of this nineteenth century missionary scene.

II. A STORYTELLING ROUND

If those who have accepted assignments for today are prepared to tell their stories as vividly as possible, each taking not over four minutes, this will be an interesting and fruitful session. The following is a list of fifteen suitable themes, with page references in the text and with some additional reading sources. You may not be able to use all of these topics. On the other hand, if you want other names—as additions or as substitutes—it will be easy to find them in Book IV of *Forward through the Ages* or in other stories of the church in the nineteenth century. Consult publications of your own denomination. Examples of outstanding personalities include Mary Slessor, Guido Verbeck, Booker T. Washington, James Chalmers, Marcus Whitman, Stephen R. Riggs, Hiram Bingham, Barton W. Stone, Horace Tracy Pitkin, John Mason Peck, John Coleridge Patteson, Samuel J. Mills, Alexander Duff, and many others.

Each one who participates in this Storytelling Round may make use of the world map. If each one touches the high spots only and if questions and discussion are postponed until the discussion period, members of the class will gain a more adequate picture of the century.

THEMES FOR STORIES¹

1. THE HAYSTACK PRAYER MEETING AND ITS RESULTS:
Text: p. 117.
Pathfinders of the World Missionary Crusade, by Sherwood Eddy,
pp. 37-39.
2. SHELDON JACKSON:
Text: pp. 116-117, 126.
The Bishop of All Beyond, Frontier Book No. 5.
The Life of Sheldon Jackson, by Robert L. Stewart.
3. THE AMERICAN MISSIONARY ASSOCIATION AND ITS WORK WITH THE
AMERICAN NEGRO:
Text: pp. 123-125.
New Day Ascending, by Fred L. Brownlee.
4. JOHN WILLIAMS OF THE SOUTH SEA ISLANDS:
Text: pp. 130-131.
If Only I Had a Ship!, Eagle Book No. 1.
Epoch Makers of Modern Missions, by A. McLean, Chap. 8.
5. MOFFAT AND LIVINGSTONE AND AFRICA:
Text: pp. 137-139.
Roll On, Wagon Wheels!, Eagle Book No. 2.
Get Through or Die, Eagle Book No. 23.
6. WILLIAM CAREY:
Text: pp. 106, 108-109, 148-149.
The informal dramatization of the previous session.
These Sought a Country, by Kenneth S. Latourette, Chap. 1.
Young Man—Sit Down!, Eagle Book No. 13.
7. HENRY MARTYN AND INDIA:
Text: pp. 147-151.
Temperature 126!, Eagle Book No. 8.
8. ADONIRAM AND ANN JUDSON IN BURMA:
Text: pp. 153-156.
The Book in the Pillow, Eagle Book No. 26.
Pathfinders of the World Missionary Crusade, by Sherwood Eddy,
pp. 29-33.
9. ROBERT MORRISON IN CHINA:
Text: pp. 157-158, 164.
Epoch Makers of Modern Missions, by A. McLean, Chap. 5.
10. TIMOTHY RICHARD—A WELSHMAN IN CHINA:
Text: pp. 160-161.
These Sought a Country, by Kenneth S. Latourette, Chap. 4.
Pathfinders of the World Missionary Crusade, by Sherwood Eddy,
pp. 179-189.
11. JAMES EVANS—MISSIONARY TO WESTERN CANADA:
Text: p. 119.
On Trail with the Redskins, Eagle Book No. 14.
Epoch Makers of Modern Missions, by A. McLean, Chap. 13.

¹ See pages 42-43 of this pamphlet for more information regarding books mentioned here.

12. THE BOXER UPRISING:
Text: pp. 162-163.
Any good encyclopedia.
13. JOSEPH HARDY NIISHIMA (OR NEESIMA) OF JAPAN:
Text: pp. 164-167.
Two Swords, Eagle Book No. 32.
These Sought a Country, by Kenneth S. Latourette, Chap. 5.
14. JOHN L. NEVIUS AND HIS "PRACTICAL" IDEAS FOR KOREA:
Text: pp. 171-172.
15. WILFRED GRENFELL OF LABRADOR:
Text: pp. 120-121.
Deep Sea Doctor, Eagle Book No. 40.

III. QUESTIONING ONE ANOTHER

The leader may well allow a short period of time for conversation on the personalities who have been presented, in which members of the group will have opportunity for questioning one another to discover which missionary impressed each one most and why.

Question: By the end of the nineteenth century what advances had been made in the progress of Christianity throughout the world? The discussion may bring out a number of points discussed in the text. Some of these may be the following:

1. Home missions had become an important and recognized part of the program of Protestantism.
2. From a small beginning foreign missions had become a major church enterprise.
3. Practically all denominations had their organized agencies to carry out their world mission (i.e., home and foreign mission boards), whereas at the beginning of the nineteenth century there had been none in the United States.
4. The Student Volunteer Movement was already proving an effective agency in challenging educated young people to devote their lives to Christian work around the world. Founded in 1886* at the first conference of college students called by Dwight L. Moody and others and held at Mt. Hermon School for Boys in Massachusetts (one of the Northfield Schools), this organization was already an effective agency by the end of the century and has remained so up to the present time. Sherwood Eddy says that the Student Volunteer Movement was the "result of Wilder's vision, Moody's spiritual drive, and Mott's organizing genius."**

The visitor to Mount Hermon School today may see the memorial stone erected to celebrate the fiftieth anniversary of the first student Christian conference and read the inscription:

* Actually incorporated two years later.

** From *Pathfinders of the World Missionary Crusade*. Nashville, Abingdon-Cokesbury Press, 1945.

MOUNT HERMON

Here, in July, 1886, to the glory of God and the advancement of His Kingdom, Dwight L. Moody and the Intercollegiate Young Men's Christian Association of the United States and Canada called together a conference of students from twenty-seven states and many lands beyond the seas. From the spiritual impulse here given one hundred men offered their lives for foreign missionary service. A widespread spiritual awakening was begun in the colleges. Similar conferences were established throughout the world. The Student Volunteer Movement was founded in 1888, and guidance was given the Christian Student Movement through the years.

"I AM THE WAY, THE TRUTH AND THE LIFE."

By the middle of the twentieth century the Student Volunteer Movement had enlisted over 20,000 students for missionary service in other lands. It then began to enlist not only those who intend to go abroad as missionaries, but also home missionaries and students who pledge themselves to maintain an interest in and give their support to the missionary enterprise. The World's Student Christian Federation came into being toward the end of the century largely through the efforts of Dr. Mott.

5. The churches were taking their Christian world mission far more seriously.

6. The denominations and their mission boards were beginning to work in cooperation, at least to a slight degree, and they were preparing for the great missionary conference to be held at Edinburgh.

7. While in 1800 there was only one Protestant church member in the United States for every 14½ of the population, by 1850 there was one for every 6½, and by 1900 one for every 4½ of the population.

8. Early in the nineteenth century the world mission of the church was the concern of the few. By the end of the century it was the concern, officially, of practically every denomination.

V. CONCLUDING THE SESSION

The leader may conclude the session by summarizing the major trends of the nineteenth century and, with the help of the world map and the time-line, indicate how the church went "forward through the ages" during the nineteenth century.

LOOKING AHEAD TO SESSION 5

1. Read Chapters 32-35 of *Forward through the Ages*.
2. Be ready to discuss the effects of the two world wars—for good or ill—on the Christian missionary movement.
3. If you plan to follow the suggestion to cooperate in a service project of your own denomination, be sure that adequate information is at hand and that someone is ready to present and explain it.

SESSION 5:

Two World Wars and World Christianity

The first half of the twentieth century.
Read Book IV, Chapters 32-35, of *Forward through the Ages*.

THE STORY IN BRIEF

This session, covering the first half of the twentieth century, brings us right up to date. Every one of us has lived through at least a part of this period.

This half century has been a time of tremendous world upheaval. Two world wars have brought human slaughter on a huge scale and they have well-nigh ruined vast areas. The effects of these wars on the world will last for generations and for centuries. They have also left their scars upon the church and its world mission.

The church, however, has gone forward in its work of Bible translation, education, medicine, the exaltation of women, efforts toward a Christian social order, and evangelism (to mention the six points our author stresses). Inevitably there have been weaknesses in our method of doing this, but during this half-century the church has made great progress in overcoming such weaknesses.

There have been many encouraging trends during this half-century:

1. The world mission of the church has come to be accepted as a normal part of the church's program.
2. A number of significant world missionary conferences have been held: Edinburgh 1910, Jerusalem 1928, Madras 1938, Whitby 1947. The last three of these were conferences of the International Missionary Council organized in 1921. These great conferences reflect significant changes, such as the new and increasing place of leadership taken by the Christians of the "younger" or so-called "mission" churches.

3. Other types of world conferences have been held in order to face the question why the church, so united, is still so divided! These were called conferences on Faith and Order and on Life and Work.

4. During this half-century Christian youth began to meet on a world basis: at Amsterdam in 1939 and at Oslo in 1947.

5. The World Council of Churches was organized at Amsterdam in 1948, forty-four countries being represented and 154 denominations. This World Council, now a reality, includes most of the Christian world outside the Roman Catholic Church.

6. There has been evident a growing Christian concern for fellow Christians regardless of denomination or race or nationality. This appeared during and after World War II in the face of persecution in the Orient and in the support of the so-called "orphaned missions," about which our author tells us.

7. When we think today of outstanding Christians of the world we think of some Americans and some Englishmen, but we are quite likely to mention as many or even more from lands that we used to call "mission fields."

Thus, in spite of two world wars and unprecedented world problems, as the Christian comes to the mid-century he sees signs of hope.

I. STARTING THE SESSION

War affects all of life. War on a world scale affects all of life in all the world. Consider the two world wars as related to the outreach of the church.

1. *The tragedy of war and its effects upon the work of the church.* Discuss this with the group, with an opportunity for presentation of all points of view. Such items as these may be stressed:

a. The physical destruction of hospitals, churches, schools, and homes.

b. The disillusionment that comes to people everywhere because Christianity seems unable to prevent such world catastrophes.

c. The diverting of energy in the United States and Canada from the normal forward movements of life and of the church to the war itself.

d. The terrific effect on health, the economic life of the people, freedom, educational opportunities, church life—and all this in the face of the fact that Christianity is concerned with all human needs.

e. The difficulty of financing forward enterprises in the face of a reaction from many "drives" and the difficult economic problem faced by the rank and file of Christian people.

2. *Bright spots, even in the face of war.* Discuss these, bringing out viewpoints of the group. Such points as the following may be noted:

a. Thousands of servicemen discovered for the first time the value of Christian missions, as they saw its effects in remote places.

b. Roman Catholic, Protestant, and Jewish chaplains entered into a fellowship that is all too rare in ordinary times. This had its effect on others.

c. Churches in the United States cooperated in new ways—in service to servicemen, in community churches in new developments, and so on.

d. The desire for interchurch unity has been growing.

e. When the Christian missions of Germany and other enemy countries were “orphaned,” English and American Protestant denominations helped to keep them active. This was Christian missions above the clouds of war. (See Chapter 35.)

f. The strength of character and of faith of many Christians became evident, even under persecution, for example, in Korea, Japan, and the Philippines. (See Chapter 35.)

II. THE CHRISTIANS OF THE WORLD CLOSER TOGETHER THAN EVER BEFORE

Young people and adults in local churches ought to know more about the growing ecumenical spirit in the world. Do not be afraid to use that word; it is as certain of an ultimate place in our vocabulary as “Protestant.” The word “ecumenical” means “universal” and is used to refer to the church universal. An ecumenical council is one at which the whole Christian world is represented. When we say that there is a growing spirit of ecumenicity, we mean that in the churches all over the world there is a growing spirit of oneness—of all being in one family.

This is not a topic for discussion, but the leader may tell of some of the great gatherings of the last fifty years that have reflected a growing unity among Christians of the world and have, in turn, proved a cause of deeper unity.

Before the beginning of this century there were conferences called “ecumenical,” but many of these represented only a limited area. The delegates were less interested in the outreach of Christianity than they were in doctrinal questions. During the latter half of the nineteenth century six such missionary conferences were held, two in New York and four in England, but they were not widely representative. In the Liverpool conference of 1860, for example, just one of the 126 delegates was an Indian, the Reverend Behari Lal Singh, and that was unusual enough for comment.

In 1900 an ecumenical conference was held in New York. It did not represent all peoples of the world, but it did represent mission work in all parts of the world. A missionary from the United States to India, for example, was regarded as a delegate from India. A missionary from Canada to China was a representative from China—not a Chinese!

In Edinburgh a world missionary conference was held in 1910, with 1,200 delegates, the beginning of effective missionary cooperation. It was still, however, a gathering of Christians of so-called Christian lands working for people of “non-Christian” lands, only 2 per cent of the delegates coming from the latter countries.

How different it was in 1928 when the International Missionary Council met in Jerusalem! The 240 delegates came from fifty different countries, about one-third of the number being from so-called mission

fields—Asia, Africa, South America, and the islands. This was an ecumenical conference and reflected a new viewpoint in missions.

At the Madras, India, meeting of the International Missionary Council in 1938, 50 per cent of the delegates came from the so-called younger churches.

The World Council of Churches, organized at Amsterdam in 1948, was still another ecumenical gathering. Almost the whole Christian church was represented from almost the entire world.

The young people of the world are also in this ecumenical picture. At their meeting in Amsterdam, Holland, in 1939 there were 1,500 delegates from 68 nations. After the war, in 1947, there was a second World Christian Youth Conference at Oslo, Norway. And with a look ahead, at the mid-century, on July 22, 1950, a "Call to Christian Youth" was issued by the World Christian Youth Commission,¹ asking for a renewed witness to the Christian faith and announcing "a Conference of Christian Youth from all over the world" to meet in India in 1952, "in order that Christian youth may discover together where they stand in the world, and may be fired to proclaim Jesus Christ as Lord of all in the midst of false gods and false hopes."

Thus are Christians of the world closer together at the end of this half-century and working closer together in the common task of making Christianity operative everywhere.

III. IMPORTANT CHANGES AND EMPHASES DURING THIS HALF-CENTURY

Problems are suggested for presentation and discussion. These indicate trends. If possible, have some of the members look over the materials in advance, to be able to report and to lead out in the discussion.

1. *More varied types of missionary activity.* See Chapter 32. What does our author mean by the "six members of the world team in training"? Which of the six functions mentioned seems to you to be of first importance? If anyone is omitted, can our effort be well rounded and complete?

The modern missionary to other countries may be an ordained minister, a teacher, doctor, nurse, social worker, agricultural specialist, business manager, industrialist, engineer, religious educator. And most of these places may be filled by either men or women.

The home missionary today may also be in any of these same categories. The administrator, the strategist, the field worker, are more in evidence than anyone corresponding to the circuit rider of a century ago.

2. *A changed interpretation of home missions.* Time was when home missions thought only in terms of more converts and more churches in the

¹ The World Christian Youth Commission is the agency through which five world bodies cooperate in the field of youth work. These bodies are the World's Student Christian Federation, the World's YWCA, the World's Alliance of YMCAs, the World Council of Christian Education, and the World Council of Churches.

United States or Canada. Home missions now is also concerned with Christian cooperation, which may result in the reduction of the number of churches in the interest of more effectively reaching more people. It is concerned with social justice, both for the American Indian and for displaced persons. It has to do with interracial fellowship between majority and minority groups. It covers church building and Christian education, church unity and comity, the development of rural churches and the nurturing of high potential churches in new areas, work camps and vacation church schools. Home missions is a bigger thing than it used to be. How would you define home missions?

3. *Changing emphases in foreign missions:*

a. The older motto, "The evangelization of the world in this generation," has given way to something like this: "The evangelization of every area of life in this and every other generation." Why?

b. Motives for missions are different today from what they were in the nineteenth century. Then there was more emphasis on "the lost," on "souls like a mighty Niagara rushing into hell." Now there is more emphasis on meeting the needs of all people everywhere, all their needs—spiritual, health, educational, economic—including the need of Christ with all that that means.

c. With all the fine work done by the churches and their missionaries there were some weaknesses apparent at the end of the century that the twentieth century has been trying to remedy. On pages 175-176 the author mentions four points of weakness. To what extent do you agree?

4. *A growing desire to break down the distinction between home and foreign missions and think in terms of the whole mission of the church.* There is essentially no difference. The need is universal. Christianity is for every person and every area of life everywhere. If the separation is maintained, it is purely for administrative purposes. No one can "believe in home missions but not in foreign," or vice versa. They are merely parts of the program of the Christian religion.

IV. GROUP ACTIVITIES

Practically every denominational youth fellowship has its own special missionary or world service projects. These are usually agreed upon by a representative group in a democratic way and become points of interest and effort during the year or the biennium ahead.

Someone in your group has received this information. If there is any question about it, write to your denominational offices for full details.

Plan (1) how you may find out more about the projects; (2) how you may make them vivid to all your church groups; and (3) how you may give them generous support. This will be a practical way, just now, of having a part in helping Christianity go "forward through the ages."

If yours is an adult group, it will be equally easy to plan for the support of some major missionary project or to share in your denominational missionary work along lines your board will suggest.

IV. CONCLUDING THE SESSION

Select from the text a group of names to include in the notebooks as outstanding names to be remembered for the period from 1900 to 1950, in connection with the world mission of the church.

From their general knowledge and from their study of the text, members of the class should have suggestions. The leader's notebook may well have a number of pages on this subject, with descriptive material on each one named. The group list may include such names as John R. Mott, Bishop Azariah, Wu Yi-fang.

Let this concluding part of the session leave the impression that the leaders in the world outreach of the church, through this half-century, have been from all over the world and that some of these leaders have been outstanding Christian statesmen.

LOOKING AHEAD TO SESSION 6

1. Read Chapters 36-44 of *Forward through the Ages*.
2. As you think back over the course consider the outlook for Christianity in the world today, the problems the church faces, and our reasons for encouragement.
3. What can we as individuals or as a group do to help the church continue to go "forward through the ages"?
4. If you are to engage in the activity suggested in Section II of the next session—charts on phases of your own denominational work—considerable advance preparation will be needed. Material from your denominational boards should be ordered well in advance and assignments made at this time.

SESSION 6:

Today and Tomorrow

Read Chapters 36-44 of *Forward through the Ages*. They give a glimpse of the achievements and the problems of today and the outlook for the future.

THE STORY IN BRIEF

As we stand at the middle of the twentieth century we try to take a quick look at the Christian church around the world.

In Latin America, with its 130,000,000 people, most of them nominally Roman Catholic, we realize that many of these are more pagan than Christian and many are "lapsed" Roman Catholics. There is reason for Protestants to be at work in Latin America where there are already more than 3,000,000 Evangelicals or Protestant Christians.

In the Philippines, Protestant Christians number 750,000.

Since World War II the Moslem world has shown an intense nationalism and a resistance to Christianity. Nevertheless Christianity has grown in influence and numbers.

In Africa the old tribal life has been destroyed by commercialism, Western trade, mines, movies, and the influence of returned war veterans. The greatest obstacle to the spread of our faith is not African life itself, but the evils introduced by the white man. Christian missions have made tremendous advances, and at the mid-century the leadership of Africans is encouraging.

Christianity has taken root in the Pacific Islands, and its influence is being felt in education and in government.

In India, now independent, we find constitutional guarantees for freedom in the profession, the practice, and the propagation of all religions. In 1950 two Christians were members of Nehru's cabinet. There were almost 10,000,000 Christians in all India, and the United Church of South India was a reality.

In East Asia we look first at Japan, with its United Church of Christ

welcoming many short-term missionaries from America, asking for 300 rural missionaries within fifteen years, and hopefully looking toward its new International Christian University. Turning to Korea we are faced with its tragedy of 1950. In China we see a country whose nationalist government has collapsed before communism, with tremendous difficulties for the cause of Christian missions, but still with signs of hope in the Chinese church.

In North America we see home missions at work on many fronts, but we recognize that certain aspects of American life itself are the greatest obstacle to our Christian world mission.

As we face the world perils of communism, world economic impoverishment, and the unchristian aspects of so-called Christian lands, we take courage in the realization that after other dark periods there has been survival. We have the church, in some degree of strength, in every land, the Bible translated into over 1,100 tongues, great campaigns of literacy enlisting the response of many people, an increasing amount of cooperation among Christian groups, a renewed missionary effort after the discouragements of two world wars, loyal Christians in every land with convictions as to the Fatherhood of God and the Lordship of Christ, and a growing sense of fellowship among Christians the world around.

I. STARTING THE SESSION

During the time of this study we have been making a quick survey of nineteen centuries. As we study our world map and the time-line we can see reasons for encouragement and for discouragement. But taking a long look we know that the church has truly gone "forward through the ages."

Now we stand at the present moment and look ahead. What are the prospects for the continued growth of the Christian church? What do we find in the world today to encourage us for the future?

Let this be a group discussion. The entire course thus far has furnished material for this evaluation. Think of our assets today that give promise for the future. Such points as the following may be brought out:

1. The Bible has been translated into more languages than ever before. The book, *The Book of a Thousand Tongues*, published in 1938, is in a sense out of date because at this writing the Bible has been translated into more than 1,100 tongues, and each year sees an increase.
2. The growth of the church and the marked increase in missionary effort during the past century and a half make us confident for the future.
3. There has been remarkable growth in Christian unity, and the outlook was never better. Note what the author says in Chapters 40 and 41 regarding the Church of Christ in China, the Church of South India, the Church of Christ in Japan, and so on. Each of us is conscious of movements in the United States also toward closer cooperation.
4. The World Council of Churches is a reality.
5. The organization in 1950 of the National Council of the Churches of Christ in the U.S.A. indicates closer interdenominational unity.

6. The United Christian Youth Movement has sounded a Call to United Action to the Protestant youth of the United States and Canada. The goal is one million Christian youth deepening their commitment to Jesus Christ, contributing one million dollars for Christian youth work, and participating in a program of united action through youth evangelism and projects of service, world Christian citizenship, and youth work in other lands. Full information may be secured from the national headquarters of your own denominational Youth Fellowship.

7. The gospel of Christ itself has perennial power over life.

II. WHAT WE ARE DOING TODAY AND OUR HOPES FOR THE FUTURE

Think of your own denomination. Where is it at work around the world? What kinds of service does it perform in America? What is being achieved at home and abroad by the churches of your own fellowship?

To give the answer have a number of three-minute snapshots on such subjects as "Our Church at Work in India," "Our Church at Work in the Near East," "The Home Missionary Activities of Our Church," and others you will work out. If the members of the group are willing to do the work involved, they will find it worth while to prepare a series of charts (each prepared by some individual member, on a single country or on Canada or the United States) of uniform size, each giving a bird's-eye view of the work their local church carries on with other churches of their denomination. Where important interdenominational activities are in process, this may be indicated, as, for example, in the case of the Inter-

" . . . ten thousand years from now, if there are then any men at all on this planet, and if we make our witness now as we ought in order to survive through the critical years just ahead, the Christian society will still be vigorous and will still continue the redemptive work begun by Christ. The men of that distant time will look back upon our confused century with wonder, and they will think of us as living near the beginning of the Christian Movement. They will be right. . . .

"As we think now of the beginnings of the Christian Church, we often suppose it would have been wonderful to be alive then. It would have been exciting to be early Christians with all their dangers and with all their hopes. But we need not pine, for we are early Christians. We are living in the early days of the Christian Church!"

*—By Elton Trueblood, from *Signs of Hope*, pp. 124-125. Used by permission of Harper & Brothers, publishers.*

national Christian University in Japan or the United Church of South India or work among migrants in the United States.

These charts may then be displayed for a longer period in a prominent place in the church. If the members of the group feel that their efforts are not for a single hour but for the information and education of their whole church family, they will be more ready to do the work involved. Every denominational board has leaflets with summaries and pictures portraying hospitals, churches, schools, social centers, and other Christian agencies functioning in any area. These may be supplemented by articles in denominational missionary magazines to facilitate the making of such charts. In such a pictorial presentation include, of course, the extensive home missionary activities within the borders of the United States and Canada.

III. POINTS FOR DISCUSSION

Some of the following items may appeal to the leader or to the group as worthy of more detailed exploration.

1. *How basic is the need for Christianity in America?* Chapter 42 suggests that unchristian living in so-called Christian nations is the great weakness of Christianity's world outreach. We think at once of groups to whom the church ministers all too inadequately—migrants, American Indians, the foreign-born, the American Negro. We think of areas of life in which we are so lacking in the Christian spirit—race relations, attitude toward minority groups, politics, city slums, class struggle.

If we could succeed better in Christianizing America, we would succeed better in Christianizing the world. Is this because a more Christian America would have a deeper concern for world needs and do more about them? Or because the non-Christian world would then look less skeptically at "Christian" America? Or for some other reason?

2. *With what religions is Christianity most in conflict today?* Note that the great problem today and for the future is not that of Christianity versus Islam or Buddhism or Judaism, or any other faith. This is partly due to an entirely different point of view in Christian missions developed during the past half-century that makes us look for the best in other faiths and build upon that best, rather than trying to tear down other faiths completely. It is due also to the realization that there are other antagonistic forces in the world today that have the zeal of a religion, even though they are essentially irreligious.

The problem today is the conflict between all that Christianity stands for on the one hand, and on the other hand intense *nationalism, communism, imperialism, secularism*. (See parts of Chapter 43.)

3. *What is the relationship, if any, between Christian missions and world order?* Those who are interested in the missionary movement seem usually to be greatly interested in movements for world peace. The reverse is sometimes true but not always.

The success or failure of the United Nations and that of the movement for world government affect our every effort in the direction of

world Christianity. It is not only that they keep the way open for Christianity, but that they represent some of the objectives of Christianity itself.

Dr. Roderick Scott, writing on "The United Nations and Missions," speaks of four great ideas found in the U. N.: direction; freedom; togetherness, to go with others; hope, to go with a possibility of arriving. "Actually," he says, "these are all ideas which Christianity has brought into human thinking, and the Oriental peoples would not be thinking these ideas if there had been no world Christian movement. . . . Without the Missionary Movement there would have been no United Nations!"*

The Division of Foreign Missions of the National Council of Churches has an active Committee on Technical Cooperation of which Thomas B. Keehn is the executive secretary. The churches cooperating on this committee recognize the fact that the work that the United States is sponsoring in underdeveloped areas of the world will have an important effect on foreign missions. One of the first jobs of the committee is to clarify conditions under which mission institutions and personnel might make their experience available to government agencies on specific technical assistance projects. For information regarding this new phase of missionary service write to Mr. Thomas B. Keehn, 156 Fifth Avenue, New York 10, N. Y.

4. *What does all this have to do with a choice of a life work?* In every line of work that the world needs—and there are some occupations it does not need—there is a call for Christian young people. But there are some types of life work that have come to be known as full-time church vocations—the ministry, foreign missionary service, home missionary work, religious education. Young people ought to consider these seriously. Every denomination has its personnel departments that can furnish information as to specific needs in these fields. The leader may secure some of this literature in advance. In the discussion of these so-called church vocations, it should be kept clear that one may go into law or business or teaching or secretarial work or any of a hundred other lines of activity and still be in "full-time Christian service"—if one is practicing the principles of the stewardship of all of life.

5. *What can we do to promote the world mission of the church?* This has to do with the missionary action program of young people (or adults) in the church. What are some of the things we can do during the coming year?

- a. Correspond with young people of another country.
- b. Organize a study group, or use the time of the young people's meeting for six consecutive sessions on this year's mission study theme.
- c. Give a missionary play, one that is in print, or their own dramatization of a story or a true incident, or a "walk-on" play.
- d. Be well represented at summer conferences.

* In Advance, April, 1950. Dr. Scott has spent most of his life as a missionary in China.

- e. Send delegates to a work camp.
- f. Serve as agents in the local church for a denominational missionary magazine.
- g. Be informed about and work for the United Nations or some world government organization.
- h. Plan the world fellowship program and activities of a church group.
- i. Put up a world fellowship bulletin board and keep its material up-to-date.
- j. Hold an annual "International Week End," with student guests from other nations, in the homes and at the church.
- k. Consider a summer of service under a denominational board.
- l. Give money, regularly, to the church and its world-wide work, and lead your group to support whatever denominational projects have been agreed upon. (Discuss stewardship and the question of systematic and proportionate giving.)

IV. CONCLUDING THE SESSION

If time permits, use a good missionary motion picture, of the quality of *Letter from China*, *Kenji Comes Home*, *South of the Clouds*, or *Again Pioneers*. Perhaps there is some new one that has just become available. Something that gives a picture not only of need but also of Christianity meeting need should prove a good conclusion to the course, as it shows the representatives of the church still going "forward through the ages."

Helps for Teaching

Books for personal reading and reference use are listed on pages 255-260 of *Forward through the Ages*. Leaders are also referred to local libraries and to courses on missions or church history published by their denomination for church school or weekday school use. In addition, the following materials to help make your study profitable are suggested. All books may be ordered from your denominational bookstore.

I. SUPPLEMENTARY READING

- Fagley, Frederick L., *AN OUTLINE OF CHURCH HISTORY*. Boston, The Pilgrim Press, 1935.
- Hurlbut, Jesse L., *THE STORY OF THE CHRISTIAN CHURCH*. Philadelphia, The John C. Winston Company, 1933.
- Jacobs, Charles M., *THE STORY OF THE CHURCH*. Philadelphia, Muhlenburg Press, 1947.
- Langford, N. F., *FIRE UPON THE EARTH*. Philadelphia, Westminster Press, 1950.
- Manwell, Reginald D., and Fahs, S. B. L., *THE CHURCH ACROSS THE STREET*. Boston, The Beacon Press, 1947.
- Walker, Williston, *A HISTORY OF THE CHRISTIAN CHURCH*. New York, Charles Scribner's Sons, 1918.

II. THE WORLD'S RELIGIONS

- Ansley, Delight, *THE GOOD WAYS*. New York, Thomas Y. Crowell Company, 1950.
- Jurji, Edward J., ed., *THE GREAT RELIGIONS OF THE MODERN WORLD*. Princeton, N. J., Princeton University Press, 1946.
- Noss, John B., *MAN'S RELIGIONS*. New York, The Macmillan Company, 1949.

III. READING ON SESSION I: THE NEW TESTAMENT CHURCH AND JUST AFTER*

THE NEW TESTAMENT

- Goodspeed, Edgar J., *A HISTORY OF EARLY CHRISTIAN LITERATURE*. Chicago, University of Chicago Press, 1942.

* For all sessions, reference is also suggested to books in Section I above and the reading list arranged chronologically on pages 255-260 of *Forward through the Ages*.

Latourette, Kenneth S., *THE FIRST FIVE CENTURIES*, Vol. I of "A History of the Expansion of Christianity." New York, Harper & Brothers, 1937-1945.
Lietzmann, Hans, *A HISTORY OF THE EARLY CHURCH*. New York, Charles Scribner's Sons, 1937-1950. 3 vols., "The Beginnings of the Christian Church," "The Founding of the Church Universal," and "From Constantine to Julian."

IV. READING ON SESSION II: THE THOUSAND YEARS

Latourette, Kenneth S., *THE THOUSAND YEARS OF UNCERTAINTY*, Vol. II of "A History of the Expansion of Christianity."

V. READING ON SESSION III: AFTER THE DISCOVERY OF AMERICA

Bainton, Roland H., *HERE I STAND*. Nashville, Abingdon-Cokesbury Press, 1950.

Latourette, Kenneth S., *THREE CENTURIES OF ADVANCE*, Vol. III of "A History of the Expansion of Christianity."

VI. READING ON SESSION IV: THE NINETEENTH CENTURY

Brownlee, Fred L., *NEW DAY ASCENDING*. Boston, The Pilgrim Press, 1946.

EAGLE BOOKS, a series of short and vivid biographical sketches of foreign missionary workers. 15 cents each. The following are examples. Write to your denominational headquarters or Friendship Press, 156 Fifth Avenue, New York 10, N. Y., for a complete list of titles.

BOOK IN THE PILLOW, *THE* (Adoniram Judson)

DEEP SEA DOCTOR (Wilfred Grenfell)

GET THROUGH OR DIE (David Livingstone)

IF ONLY I HAD A SHIP! (John Williams)

MARY AND THE BLACK WARRIORS (Mary Slessor)

ON TRAIL WITH THE REDSKINS (James Evans)

ROLL ON, WAGON WHEELS! (Robert Moffat)

TEMPERATURE 126! (Henry Martyn)

TWO SWORDS (Joseph Hardy Niishima)

YOUNG MAN—SIT DOWN! (William Carey)

Eddy, Sherwood, *PATHFINDERS OF THE WORLD MISSIONARY CRUSADE*. Nashville, Abingdon-Cokesbury Press, 1945.

FRONTIER BOOKS, a series of short and vivid biographical sketches of home missionary workers. 15 cents each. The following are examples. Write to your denominational headquarters or Friendship Press, 156 Fifth Avenue, New York 10, N. Y., for a complete list of titles.

BISHOP OF ALL BEYOND, THE (Sheldon Jackson)

CITIZEN OF THE AMERICAS (Hugh Clarence Tucker—Brazil)

HORSEMAN OF THE LORD (Albert C. Wright—Mexico)

MISSIONARY TO OREGON (Jason Lee)

Hubbard, Ethel D., *ANN OF AVA*. New York, Friendship Press, 1949.

Latourette, Kenneth S., *THE GREAT CENTURY*, Vols. IV, V, and VI of "A History of the Expansion of Christianity."

———, *THESE SOUGHT A COUNTRY*. New York, Harper & Brothers, 1950.

McLean, A., *EPOCH MAKERS OF MODERN MISSIONS*. New York, Fleming H. Revell Company, 1912.

Stewart, Robert L., *THE LIFE OF SHELDON JACKSON*. New York, Fleming H. Revell Company, 1908.

VII. READING ON SESSION V: TWO WORLD WARS AND WORLD CHRISTIANITY

Brown, Ina Corinne, *THE STORY OF THE AMERICAN NEGRO*. New York, Friendship Press, rev. ed. 1950.

Fleming, Daniel J., *WHITHER BOUND IN MISSIONS?* New York, Association Press, 1925.

Latourette, Kenneth S., *ADVANCE THROUGH STORM*, Vol. VII of "A History of the Expansion of Christianity."

Laubach, Frank C., *TEACHING THE WORLD TO READ*. New York, Friendship Press, 1947.

North, Eric M., *THE BOOK OF A THOUSAND TONGUES*. New York, Harper & Brothers, 1938.

PICTORIAL BOOKS AND PAMPHLETS ON THE STORY OF MISSIONS. New York, Friendship Press.

Baker, David D., *NEW WORLD AHEAD*. 1947.

Dexter, Earle F., *THIS IS THE INDIAN*. 1944.

Hallock, Constance M., *FORTY-EIGHT PLUS!* 1948.

Lamott, Willis, *LOOK AGAIN AT CHINA*. 1948.

Mack, S. Franklin, *THIS IS AFRICA*. 1945.

Mosher, Arthur T., *THIS IS INDIA*. 1946.

Shacklock, Floyd, *WHICH WAY JAPAN?* 1949.

VIII. READING ON SESSION VI: TODAY AND TOMORROW

Baker, Richard T., *LET'S ACT—NOW!* New York, Friendship Press, 1949.

Fleming, Daniel J., *CHRISTIAN SYMBOLS IN A WORLD COMMUNITY*. New York, Friendship Press, 1940.

———, *EACH WITH HIS OWN BRUSH*. New York, Friendship Press, 1938.

———, *WHAT WOULD YOU DO? When Christian Ethics Conflict with Standards of Non-Christian Cultures*. New York, Friendship Press, 1949.

Hallock, Constance M., *LOOKING SOUTH*. New York, Friendship Press, 1951.

INTERNATIONAL REVIEW OF MISSIONS, THE. A quarterly issued by the International Missionary Council, 156 Fifth Avenue, New York 10, N. Y. \$3.00 per year.

Lindquist, G. E. E., and others, *THE INDIAN IN AMERICAN LIFE*. New York, Friendship Press, 1944.

Matsumoto, Toru, *THE SEVEN STARS*. New York, Friendship Press, 1949.

NOW! EVERYBODY NEEDS A CHURCH. New York, Friendship Press, 1951.

Ransom, Ruth, *THERE'S A JOB FOR YOU*. New York, Friendship Press, 1946.

Thomas, Winburn T., *LOOK AT THE MISSIONARY*. New York, Friendship Press, 1947.

Van Dusen, Henry P., *WORLD CHRISTIANITY: YESTERDAY, TODAY, AND TOMORROW*. New York, Friendship Press, 1947.

Wentzel, Fred D., *ONCE THERE WERE TWO CHURCHES*. New York, Friendship Press, 1950.

Wood, Violet, *IN THE DIRECTION OF DREAMS*. New York, Friendship Press, 1949.

Your own denominational missionary magazines.

IX. METHODS IN MISSIONARY EDUCATION

Harner, Nevin C., and Baker, David D., *MISSIONARY EDUCATION IN YOUR CHURCH*. New York, Friendship Press, rev. ed. 1950.

Triplett, Louise, *PRESENTING—MISSIONS*. New York, Friendship Press, 1949.

X. PLAYS AND PAGEANTS

(Only a few Friendship Press plays are listed here. Consult your denominational headquarters for current plays.)

Baker, Winifred, *TRAVELIN' (Migrants)*

Clark, Helen M., *EMPTY HANDS (India)*

Powell, Jessie, *LIVING WATER (Moslems)*

Wilson, Dorothy Clarke, *NO EAST OR WEST (World Missions)*

XI. VISUAL MATERIALS

MOTION PICTURES. Each year new missionary films are produced by denominational and interdenominational agencies. Secure list from your denominational headquarters or the *Audio-Visual Resource Guide for Use in Religious Education* from the Division of Christian Education of the National Council of Churches, 206 South Michigan Avenue, Chicago 4, Ill. Some recent films especially adapted for use in this study are listed here. Unless otherwise noted, they are available from your denominational publishing house or a Religious Film Association depository.

AGAIN PIONEERS, 16 mm, sound, black and white, 70 min. Rental \$12.00.

ANSWER FOR ANNE (Displaced Persons), 16 mm, sound, black and white, 40 min. Rental \$10.00.

DAYBREAK (Church World Service), 16 mm, sound, black and white, 20 min. Loan from Church World Service centers or denominational publishing houses.

KENJI COMES HOME (Japan), 16 mm, sound, black and white, 33 min. Rental \$9.00.

KYOTO STORY (Japan), 16 mm, sound, color or black and white, 30 min. Rental \$9.00 color, \$6.00 black and white.

LETTER FROM CHINA, A, 16 mm, sound, color or black and white, 30 min. Rental \$9.00 color, \$6.00 black and white.

LIFE OF WILLIAM TYNDALE, THE, 16 mm, sound, black and white, 40 min. Rental \$10.00.

SOUTH OF THE CLOUDS (Near East), 16 mm, sound, black and white, 35 min. Rental \$8.00.

WORLD COUNCIL OF CHURCHES—AMSTERDAM 1948, 16 mm, sound, black and white, 27 min. Rental \$8.00 from denominational publishing houses only.

FILMSTRIPS. New filmstrips are constantly appearing. Two are listed here: *MADE IN THE U.S.A. (Home Missionary Work)*, 67 frames, black and white, 2 records, 78 rpm. Sale price \$10.00, rental \$2.50 from denominational publishing houses, Home Missions Council, 297 Fourth Avenue, New York 10, N. Y., or Religious Film Association.

THE STORY OF THE CHRISTIAN CHURCH, 50 frames, black and white. Sale price \$3.00 from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South LaSalle Street, Chicago 3, Ill.

KODACHROME SLIDES.

THE PANORAMA OF THE CHRISTIAN CHURCH, 150 slides. Includes many reproductions of famous paintings selected by Professor Roland H. Bainton. Rental \$10.00 for complete set or \$2.50 for 31 slides on "The Early Church" or for 30 slides on "The Medieval Church: Section A" from The Pilgrim Press (addresses above).

XII. MAPS

Wall-sized political and illustrated maps, in color, and black-and-white outline maps, large and small size, of different parts of the world are issued by Friendship Press. Secure list from your denominational headquarters. Those listed below will be particularly helpful in this study.

BIBLE IN ALL THE WORLD, THE, a decorative map in six colors. 39 x 23½ in. 50 cents.

BIBLE LANDS TODAY, a picture map with insert sheet, black and white. 50 x 38 in. 75 cents.

PICTURE MAP OF THE UNITED STATES, with insert sheet, black and white. 50 x 38 in. 75 cents.

PICTURE MAP OF THE WORLD, with insert sheet, black and white. 50 x 38 in. 60 cents.

FORWARD THROUGH THE AGES

St. Gertrude. 6,5,6,5,D.

With Refrain

Frederick L. Hosmer, 1908

Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine:
Gifts in differing measure,
Hearts of one accord,
Manifold the service,
One the sure reward.
Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine.

Wider grows the kingdom,
Reign of love and light;
For it we must labor,
Till our faith is sight.
Prophets have proclaimed it,
Martyrs testified,
Poets sung its glory,
Heroes for it died.
Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine.

Not alone we conquer,
Not alone we fall;
In each loss or triumph
Lose or triumph all.
Bound by God's far purpose
In one living whole,
Move we on together
To the shining goal!
Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine.

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